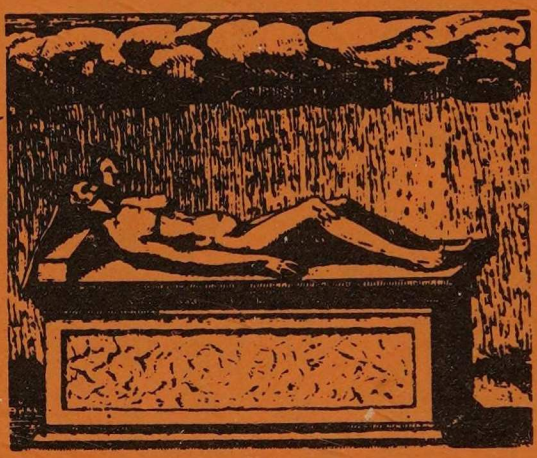
THE ALCHEMY PROCESS:

A Manual of Practical Technique

"Alchemy" is a powerful process for the transformation of consciousness and the healing of mental and emotional illness. It is based on four therapeutic techniques designed to clear the conscious and subconscious minds of accumulated neurotic debris and contact "spirit guides" (i.e. 'archetypes'), Higher Self personalities who take over the process from the therapist and take the client to high levels of love, creativity, and healing power.

This process is as old as antiquity, having been practiced by shamanic healers and alchemists for ages. Its philosophical roots can be found in the writings of Carl Jung (particularly Man and His Symbols), Martin Buber (I and Thou), Seth (Seth Speaks), and mystics and saints of all ages.



I. Relaxation Techniques and Trance Induction

We begin with relaxation techniques which are designed to place the client in a relaxed, calm, and alert state in which he can be more receptive to messages of the subconscious mind. The client should be lying comfortably, with back straight and arms unencumbered, covered if possible.

The therapist, sitting next to the client's chest, instructs the client, slowly and gently, to:

> "Breathe deeply and continuously into your abdomen, allow yourself to drift deeper and deeper into the quietness and peace of the subconscious."

Sometimes the therapist can monitor the client's breathing by placing one hand over the client's abdomen. Light pressure on the abdomen with the instructions "breathe deeply and continuously" can keep the breathing deep and steady.

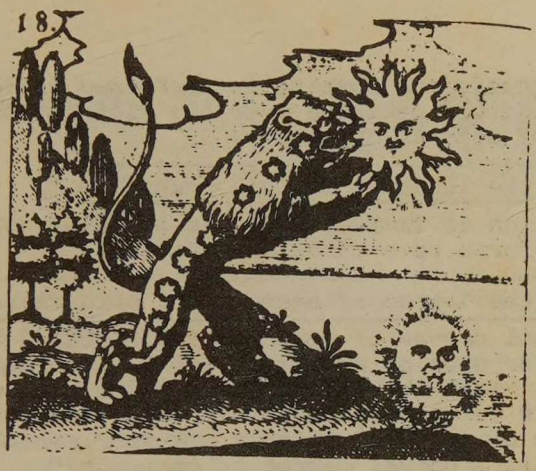
This breathing technique increases the client's energy, allows easier contact with buried emotions, and increases contact with the body, thus preventing the intellectual "head-tripping" so characteristic of many forms of therapy.

Next, the therapist instructs the client to imagine sending grounding cords (cords of light energy) down from the base of the spine, the palms of the hands, and the bottoms of the feet, into the earth. Then ask the client to send all of the tension in his body out these chords and down into the earth. This relaxes the client further and increases contact with the body.

Next, have the client focus on tensing and relaxing each set of muscles in the body in turn and sending all of the tension out and down into the earth. Meanwhile, continue to instruct the client: "...as you drift deeper and deeper into the quietness and peace of the subconscious." I usually divide the muscles into five groups:

1) feet and legs
2) buttocks, abdomen and lower back
3) chest, shoulders and upper back
4) arms and hands
5) face and throat.

Trance induction techniques vary from one practitioner to another. Each practitioner should explore the techniques with which she feels most comfortable.



II. Opening the Chakras

Opening the chakras is the next stage. This process increases the client's openness, promotes a positive attitude, and provides a diagnosis of the client's psychic problems. It should be preceded by the therapist visualizing the client as surrounded by a sphere of white light, while instructing the client:

> "You are surrounded by a sphere of white light. No negative external influences can reach you now."

This is for protection of both therapist and client.

The therapist now pulls out a pendulum (preferably natural quartz) and diagnoses the degree of openness of each of the seven primary chakras (energy centers) in the body. The approximate location and function of each chakra is listed below:

1) Survival
   Located at the genitals
   Survival, physical security;
2) Sex
   Located 2 fingers below the navel
   Sexuality, family, nurturance, emotions, physical energy
3) Power
   Located a hand's width above the navel
   Power, will, creativity;
4) Love
   Located at the heart area, in the center of the chest
   Love, affinity;
5) Throat
   Located at the base of the throat
   Communication, self-expression, healing, listening;
6) Third Eye
   Located at the center of the head
   Clairvoyance, spiritual vision, conceptualization, intuition;
7) Crown
   Located at the top of the head
   Contact with the Higher Self, transcendance, trance-mediumship.

The diagnosis and opening is performed as follows. The therapist holds the pendulum over the vicinity of each chakra; asking each of several questions:

1. "What is the location of this chakra?"

   Its location is indicated by the pendulum going from a back and forth to a circular rotation.

2. "What is the degree of openness of this chakra?"

   a. a normal degree of openness is indicated by a circular spin of approximately 2-4 inches diameter. Each therapist and pendulum used will produce varying results. To determine a "normal" degree of openness, simply ask your pendulum "What is a normal degree of openness?"

   b. A back and forth motion indicates a block. The degree of motion indicates how many therapy sessions will be required to heal the block.

   No swing or very little swing indicates many sessions will be required to contact and heal the block. A very wide swing indicates a block which will respond rapidly to alchemical healing and can probably be restored in one to three sessions to greater than normal functioning.

   A blocked chakra will indicate one of the following conditions:

   - Survival. Problems with home, job, money, physical illness, dislike of the body, being "spaced out"- unaware of the body
   - Sex. Sexual and emotional blocks: lack of nurturance, strokes, and sexual love, impotence, frigidity, lack of trust, trauma due to sexual abuse (rape, incest, promiscuity), possessiveness and clinging, fear of loss or separation
   - Power. Fear, lack of identity, powerlessness, inertia, boredom, lack of creative energy, exhaustion, being dominated by others, chronic tension or depression
   - Love. Inability to love oneself or others, fear of intimacy, hatred, suicidal feelings
   - Throat. Blocks in expressing feelings, particularly anger, guilt, pain... inability to hear or respond effectively to other's needs

- Third Eye. Dogmatic beliefs or heavy religious programs which block inner awareness, atheism, scepticism, worship of "Science" or "Reason," lack of imagination, denial of the truth about important relationships or people in one's life
- Crown. Atheism, fear or hatred of God, refusal to recognize any spiritual realities.

c. An elliptical circle means a "growth period" is happening - the chakra is already going through changes, and is likely to be the first level at which the Alchemy process will begin working. A narrow ellipse with small diameter indicates growth is just beginning in a heavily blocked chakra. A wide ellipse with high energy indicates intense growth already in progress. Here the opportunity exists for very rapid, even ecstatic alchemical healing.

d. A wide circle indicates the individual is already operating at a greater than normal capacity in this chakra. This is usually a good sign, indicating a person who is already operating at very high energy levels. Some complications may be indicated if one or two chakras are wide open and several are blocked. This is the "overblown" chakra syndrome, in which a person habitually invests too much energy into a particular area of life at the expense of other areas.

Symptoms vary from chakra to chakra so I will describe the symptoms of each chakra which can be "overblown." Remember, this condition can only be assumed if several other chakras are blocked!

- First Chakra: chronic concern about survival, health, money, work, the body
- Second: obsessive interest in sexual or emotional gratification
- Third: egotism, obsession with power and control
- Fourth: "martyrdom" complex: giving of one's energy to "needy" people
- Fifth: constant chatter, talking, teaching
- Sixth: a "sick" psychic, development of psychic powers through special training at the expense of healing oneself, or dwelling constantly in fantasy worlds
- Seventh: being "out of the body," feeling isolated from the body, from real life, being unconscious much of the time.

Remember that the diagnosis of the chakras (including blocks, "overblown" chakras, growth periods, etc.) is a useful tool but should never be taken as the final word on the client's psychic condition. I always assume that the client knows what he wants to work on and provide my own chakra diagnosis only if specifically requested to do so.

3. "Is it appropriate to open this chakra further?"

A "yes" answer will be indicated by a circular swing. Usually, only "overblown" chakras will give a "no" answer, although there is no fixed rule.

4. Opening the chakra is the next stage. Here the Alchemist focuses on sending healing energy, generated through the Golden Sun process described in the next chapter, down the arm through the hand holding the pendulum into the client's body. The healer will feel this as a hot, tingling sensation, and the client may feel this energy also. I ask the client to focus on the area of the body where the chakra is located and on a specific affirmation for each chakra:

• First chakra:	"My physical needs will all be met."
• Second:	"My sexual and emotional needs will all be met."
• Third:	"I am a powerful and creative person."
• Fourth:	"I love, and I am loved."
• Fifth:	"I can express my feelings and my ideas."
• Sixth:	"I can see the inner truth."
• Seventh:	"I am in touch in my Higher Self."

Usually I spend between 15 and 60 seconds on each chakra, depending on the degree of blockage. I do not find it necessary to have the client repeat the affirmation aloud but this may be valuable for some people.

The process is finished when the therapist again creates a sphere of white light to enclose and protect the client.

III. The Golden Sun

The therapist prepares herself to deliver the energy to open the chakras by performing the following visualization, which I call the "Golden Sun Process." It rapidly generates healing energy which can be used for both psychic and physical healing. The therapist's own aura should be relatively free of neurotic debris, and she should maintain an attitude of compassionate acceptance without expectations of "healing" the client. The breathing should be deep and continuous.

The therapist first runs "grounding energy" up from the earth into both feet and up to the base of the spine (first chakra), then back down into the earth. When this flow of earth energy is firmly established the body is "grounded" and thus able to release any negative energy it might absorb during the process. The therapist then visualizes a "golden sun" of light energy above the head. This is the energy of the "Higher Self." Bringing this energy down through the head and throat into the heart, the therapist merges this energy with earth energy which she brings up from the root chakra. This earth and sky make love to each other in the heart. When the heart is felt to be overflowing with love, the therapist sends it up into the fifth (throat) chakra and down into the hands. If the process is done correctly, the hands will tingle with energy and the entire body will become very warm.

The process is complete when the therapist surrounds herself with a sphere of protective white light. Now the therapist is ready to channel energy into the chakras.

The techniques shown are preludes for the Alchemy process and are not necessary for the process to be effective. An individual therapist may vary the process of induction and opening considerably according to personal experience. If the client begins releasing emotion at any time during the trance induction or chakra opening processes, the therapist should immediately move on to the etheric plane communication process.

IV. Etheric Plane Communication

The basic command for etheric plane communication is very simple:

> "Is there anyone before you to whom you need to speak at this time?"

The therapist may then add: "It is not necessary to visualize someone, only to feel the presence of someone to whom you need to speak."

After a short pause, the client will see or experience someone to whom he needs to speak. It is important to speak aloud, while clearly imagining that the other person is really there. Any time emotionally "loaded" statements are made, the therapist must do everything possible to assure that the client's emotions are fully expressed.

Example: (C)lient is talking to his father.

C: (spoken quietly) I forgive you for the times you beat me so mercilessly.
T: (having detected a closed fifth chakra is suspicious) Repeat the line "you beat me mercilessly."
C: (calmly) Yes, you beat me mercilessly.
T: Does your father ask for forgiveness?
C: No...he doesn't care. (angry) Damn you, you never cared!
T: Good. Go on.

The therapist always encourages the expression of true feelings, never negating any expression of feelings as "wrong" or "self-indulgent." The client is neurotic partly because he has been negating his own feelings for years.

The therapist does not, of course, encourage only expressions of anger. Genuine feelings of sorrow, remorse, love, forgiveness are equally encouraged. But "programmed" attitudes of love, acceptance, concern (which to the trained therapist have a false ring), should be explored and exploded when appropriate. The therapist should not, under most circumstances, confront the person's program directly, by saying "You don't really love your father, do you?" as this places the client in a defensive position. He has been called a liar, now he must defend himself. Instead, by careful probing and questioning and by validating the client's feelings at every turn (ex. "Maybe he deserves anger from you?"), the true emotion can be reached.

It is important to establish a meaningful dialogue between the client and the person being addressed. Thus, the therapist should ask at any break in the conversation:

"And what is his response?"

If no response is forthcoming, the client should be instructed to persist in communicating as **loudly** as necessary to evoke a response.

Example:

T: And what is his response?
C: He...turns away.
T: Talk louder.
C: Listen: You have no right to treat me like this!...No, he still won't face me.
T: Grab him by the collar (offering a twisted towel).
C: (grabbing the towel tightly) Listen, you bastard! You're not getting away until you hear this!
T: Good! And his response?
C: He's saying "It's not my fault..." etc.

Through this dialogue agreement is reached between the client and the person addressed, and the psychic cord between them is either straightened out or cut. I feel that it is not always appropriate to cut cords to the aura. In family relationships and close friendships cords exist for a reason. Thus, in these cases, the healing may not consist of removing the cord but in clearing that cord of negativity, so that it does not drain one's mental and emotional energies.

It is very helpful, often crucial, that the client believe in the reality of this communication process, the reality of the other person actually hearing and responding to the client's statements. It will not take long for anyone to discover the incredible power of this kind of contact. One bit of evidence from my own files will make my point.

D. has been separated from his wife and child for six months, each feeling resentment, hostility, and a conviction that the relationship is over. During his first Alchemy process with me, he speaks to his wife on the etheric, apologizing profusely for his mistakes and tearfully pledging his love. The following day his wife called. "I don't know why" she says, "but I woke up feeling more love for you than I have ever felt. I wanted to hate you, but I couldn't." They are presently happily re-united.

This is but one of many examples I could give of the incredible value of etheric plane communication. It should be remembered that the client is not merely working on releasing his own feelings, but is actually transforming the relationship at both ends. Thus, I often advise a client "Say it again. I don't think she heard that." "Explain your feelings in more detail, so she can understand."

A second important aspect of this process involves the release of destructive feelings. When a client is hitting, stabbing, screaming at her lover on the etheric, is she really endangering him and the love between them? My experience is that as long as a sphere of white light encircles the client, the energy of anger becomes transmuted into light and does not get received in the same way. For example, I screamed, kicked, and strangled my father because he failed to accept or support my career. I also ended up each raging session with clear examples of my knowledge and power in my chosen field. The result: my father heard enough of my anger to re-consider his critical opinion, and that's all he heard. Meanwhile, I eliminated my own resentment and anger and was able to relate to his narrowness with calm and acceptance and found, to my surprise, he was not so narrow after all! Within a few brief sessions his anger and criticism evaporated, and when I next contacted him on the physical plane we were good friends!

Rarely can a deep, long-term connection between people, one which has formed an integral part of both personalities, be cut or healed in one session. Usually such intense bonds require procedure V. to release.

V. "Running the Incidents"...And Changing Them

The basic command is this:

> "Let's go back to a time when you and this person were together. Try to re-live this incident as clearly as possible, and describe to me every detail of the incident in present tense."

Total recall of the incident - sights, sounds, etc., is helpful, but not really important. What is important are the key words and actions of another person and the client's emotional reaction to that person's words and actions. It is crucial that the client re-experience as much as possible the pain, trauma, anger, etc., which he experienced at the time of the incident. Crying, screaming, etc., are to be encouraged by the therapist.

The next phase is even more important. Therapist and client now work together to change the incident in order to:

1) express whatever feelings were buried at that time and
2) change the events, as they are re-run, in order to re-establish one's power and equilibrium.

The latter step requires considerable imagination.

Example: A client sees his mother. He feels love for her and expresses it, yet somehow her image will not go away. So we "run an incident." The first to come up is a recent conversation in which she was very critical of his lifestyle. In the actual incident, the client listened quietly while secretly boiling with resentment. When we run the incident, I instruct the client to tell mother what he really feels.

C: But that will hurt her feelings!
T: Yes, but it has to be done. She will feel your coldness and distance and will be hurt by your withdrawal if you don't. And she won't know why you have withdrawn. Isn't that worse than feeling your anger? (It is often necessary to convince the client of the value of honesty)
C: You're right. Mother, I hate your criticalness! I won't stand for it!
T: And her response?
Mother: I'm sorry if I hurt your feelings. I'm just trying to love you the best I can...etc.

We now see the beginning of a real, open communication between son and mother. Often, they end up in a loving embrace. It is not, however, the therapist's job to force a reconciliation. At other times (particularly if the mother is unsympathetic or controlling), it is just as appropriate for the client to kick his mother in the pants. It is not the therapist's responsibility, or even his right, to judge the conclusion of each situation.

Running incidents in the client's adult life is fun and easy, but certain critically important connections, particularly mom and

dad, in early childhood, do not lend themselves so well to this technique. How can a three-year old who is being assaulted by her father yell at him, beat him up, or otherwise force him to desist? Thus, Command VI.

VI. Working With the Inner Child

The basic command is:

> "In your tummy (second chakra) there lives the little child that you once were. (S)he still lives there inside you, still looking for a mother and father to love her. I want you to visualize this child inside you. What does (s)he look like?" (Pause)
>
> **"How is (s)he feeling?"** (Pause)
>
> "Can you take this child in your arms, and promise to take care of this child?" (Pause, verbal promise required)
>
> "Now I'd like you to go back in the past to a time when your child was hurt. Re-live this incident, describing it as if it were happening now."

1) Become the child and express your feelings.
2) Become the adult. Alter the incident by whatever means are necessary to save the child from pain, humiliation, guilt.
3) Now, speak to the child, re-assure her. Again, take her in your arms and say "I'll be your new mommy (daddy) now!"
4) Then bring the child back to present time.

This process is simple, but the conscious adult will often unintentionally put up obstacles which it is the therapist's job to help remove.

Example: My client has gotten in touch with an incident of being sexually abused by her father at an early age. She is (as usual) too frightened and guilty to run the incident at all. So I bring her up to present time and introduce her to her inner child. At first, she resists:

Client: You're just a cry-baby! You try to run my life with your stupid fears and desires!
T: How old is your child?
Client: She's about three years old.
T: Do you think that's any way to treat a three-year-old? Maybe if you loved her she could change for you. Maybe grow up. But you have to love her the way she is, or she certainly can't change.
Client: Well...I...I'm confused. I don't like being childish.
T: How do you feel, little child?
Child: I'm tired of being stuffed away in that dark

closet you always put me in! I want to get love! I want daddy to love me! (tears)

T: And your response?

Client: You're an embarrassment to me, child, I wish you'd go away.

T: But your child is you, so she can't go away. Even if you stuff her in the closet, she always controls your emotions...but, go ahead, visualize yourself locking her in the closet. (Pause) Now, how do you feel?

Client: Tired...and depressed. I feel hopeless, miserable.

T: OK. Now are you ready to try loving that child?

Client: Yes! Come on out, little child, I love you. I'm sorry I didn't accept you...etc.

T: Now, can we go back to an incident when you were very hurt, little child?

Child: I'm scared!

Client: It's OK, little child. I'm here with you now.

T: OK. Let's re-live the incident as if it were present time.

Child: Daddy is here. The TV is on. I'm wanting some attention. I'm saying "Daddy, please love me. Please pay attention to me." And he's...oh no! I don't want to see this!

T: It's okay. Your grown-up sister is here with you.

Client: Yes, I'm here.

Child: He's playing with me...it feels bad. What's going on? I feel...it's my fault. I must have asked for this. Why can't I stop this?

T: Tell her its not her fault!

Client: Its not your fault, little child. You are just a little girl. So innocent, so sweet...

T: Now talk to Daddy.

Client: How dare you take advantage of this innocent child, your child. (screams) You're evil! Go away. Get out of here. You are no father! You're just a dirty old man. (more screams)

T: Now, how does your little child feel?

Child: I still want daddy to love me. Why doesn't he care about me?

T: Speak directly to daddy.

Child: Daddy, do you love me? Can you pick me up and hold me? Please!?

T: And daddy's response?

Child: He's turning away. He...he's drinking some liquor. He doesn't care. (tears) Why, Daddy, why??

Here we come to the impasse reached by primal therapy. The client is in touch with all the pain and sadness and abandonment of the hurt child which had to be squashed. Many of my own clients have spent months experiencing this pain and sadness. Unfortunately, getting in touch with the pain is not the same as solving the problem of pain, abandonment, loneliness. So we move on to Step VII.

VII. Contacting the Inner Guides

Within the subconscious mind of each person lives the one and only set of "Real" parents who can always love and nurture us, sharing with us the wisdom of the Higher Self at just the speed that is right for each person's growth. These inner parents are never pushy, critical, or dogmatic. They make demands of us, but only at the speed at which we each can move comfortably, and they are totally loving and accepting of the child within. Continuing attention to their presence leads not only to emotional calmness and joy, but to healing, clairvoyant, and creative abilities. Best of all, these guides do not force an external dogma or discipline upon the seeker, but bestow their blessings and duties from one's own Higher Self.

The path to these inner guides is usually visualized as just that...a path. To demonstrate this technique, let me return to the example quoted above of a woman with her father.

Example:

Child: Daddy...daddy...why don't you love me? Why? He's just turning away.

T: Are you ready, little child, to leave this father... this man who cannot give you what you need? Are you ready to seek a new father who really loves you? Who will always be there for you.

Child: I don't know...this daddy is the only one I've ever had. Who is this other daddy?

T: When I was stuck like you, with a mommy who didn't love me, I went with my grown-up self, and we found in the inner world a new mommy. She loved me so much that she eased all my pain. So, I know we can find someone for you! Client, are you ready to make this journey?

Client: Yes...I think so. Here, little child, I know you're scared. I know this is new for you. I'm a little scared too. But you can trust me. And I'll go with you and hold your hand.

Child: OK! I'll go.

Now comes the basic command:

> "Immagine a path that stretches out in front of you. Describe the path. Now, as you walk down that path, tell me who or what you see on the path before you."

Three types of people are likely to be found on the path:

1) Real people to whom the client needs to speak. When these folks appear, simply go back to Section V. and VI. and run out all feelings and incidents necessary;
2) False guides who may masquerade as spirit guides (and who may even be well-intentioned!), but whose effects are to confuse and delay the seeker; and
3) True Guides.

The experienced Alchemist can distinguish easily between the characters in categories two and three, but here are a few clues for the novice.

First, all characters met on the road deserve to be listened to. Even the most ridiculous ones represent aspects of the seeker's subconscious mind and thus must be dealt with. Either they can (as true guides) educate the conscious mind or they must be educated and/or controlled by the conscious mind, with the help of the True Guides. I discourage "exorcism" in nearly all cases, preferring to transform inner demons with love energy whenever possible. An exorcism is, after all, a kind of invasive psychic "surgery" when a portion of the seeker's subconscious is cut out according to the therapist's whim. Here's how to tell the "True" Guides from the "False."

You can ask the guide if (s)he comes "in the light." Anything but an unequivocable "yes" should be taken as "no."

Remember, a fierce, even frightening, external appearance does not necessarily indicate a false guide. Indeed, many guides which confer power, strength, and self-assertiveness will appear as dark, forbidding, or fierce. Likewise, a glowing white-robed figure may or may not be a positive guide.

Most important: How does the guide feel? Does the guide seem to radiate comfort, protection, or guilt and fear?

The child will most often recognize the "good" guide immediately. Either this is mommy/daddy or it's not. A guide that cannot relate to the child and its feelings is obviously one of the "phonies" listed below.

Here is a brief list of the qualities of certain "phoney" guides. Be wary of these types:

1) the judge (or yogi, or priest). This "guide" talks in moralistic and judg mental voice, usually negating emotional needs (he calls them "weakness" or "self-indulgence") and promoting elaborate discipline and mortification of the flesh. He insists that the client "learn to love!" "give up lustful thoughts," etc. For some people, no doubt, this character is a valuable and useful guide. My own experience is that he represents old programs from my religious past and my father, and much of this character's information is inappropriate. He also invariably creates his opposite...

2) the escape artist (or the "rebel"). This character is determined to avoid spiritual work, as defined by the Judge. Like a rebellious teenager, he grabs at easy escapes and indulgences - drugs, alcohol, parties, even compulsive working or eating, in order to hide from the scathing judgements of the Judge. He is like the drunkard who drinks in order to forget that he is ashamed and guilty about his life. Both of these figures must be re-educated to the true nature of spirituality.

3) the egghead intellectual. This guide is full of wise-sounding platitudes such as: "Be sincere. Let's transcend your limitations and truly love others." For this reason, his phoniness is hard to detect. He can be caught with the simple question: "How?" If he can tell you how to love others, if he can, through his gentle touch and feelings, produce calm, love, acceptance, then this guide is genuine. If, however, he piles platitudes on top of platitudes, he is probably just an intellectual version of the Judge. Again, your little child will know if this guy is for real.

4) the cynic. This guide tends to be very critical of the therapy process, the therapist, and the client as well. He is full of such programs as: "You're not doing this right," or "You can't do this right," or "This whole process is stupid." By listening sympathetically to his arguments and giving the cynic good intelligent explanations, he can, and indeed must, be convinced to join the journey for the guides. Here's an example of how he can be dealt with:

Client: I see a cynical old man.
T: What is his message for you?
Old Man: This whole process is full of shit. It's all just your imagination!
T: Yes! And so was that incident we ran with Mother, but didn't that make you feel very happy inside to be free of her expectations and her rejection?
Old Man: Well...yes.
Client: So this journey in the imagination really does work to make me feel happy and good! Right?
Old Man: Yeah, I guess so. But these spirit guides... I can't believe they're real.
Client: But you haven't ever given them a chance yet. Why don't you come with us, me and my child, and we'll see if they are for real. I appreciate your scepticism. I don't want to be too gullible. So, will you join our search?
Old Man: (pleased) Sure! What have I got to lose?

You can see in this example how important it is to speak to and include, with love and acceptance, all the beings we meet on the journey. If the therapist simply commanded the Old Man to "be gone, you cynical old fool!" we would surely have seen him pop up again, and again, in different forms, as an adversary.

Even the Judge can be won over, as the following example should illustrate:

Client: I see...an old man in an orange robe... a swami.
T: How does he look? What does he say?
Judge: (angry) You haven't been doing your meditation! And what are you doing smoking those cigarettes? How do you expect to progress spiritually when you indulge in those bad habits, then pretend you're being spiritual by indulging in this alchemy fantasy!
T: Tell this man why you don't meditate, Client.
Client: I can't meditate, mister guru. I'm so nervous all the time. I need to be calm and my child needs some love and acceptance before we can meditate.
T: Ask the man if he can give you those things.
Judge: (snort) I'm not here to give consolation to your ego!
Client: Well, I hope at least that you will stand aside so I can get some of my basic needs met, and thus be calm enough to meditate someday soon!
Judge: Well...okay, as long as you don't forget your spiritual duties.
T: I have an idea! Perhaps if you come along on this journey, and help look for the guides, maybe Client can be willing to promise to meditate a little every day?
Client: Yes! I'll gladly promise to meditate a little. Just don't push me! But I'll do ten minutes a day.
Judge: Promise?
Client: I promise.
Judge: Okay. Let's go!

Here we see some important elements of work with these "false guides" to get them to assist in the journey:

1) compromise in minor details;
2) convince with lucid arguments; and
3) sympathize with their positions when appropriate.

Another important set of characters we may meet are the clowns. These may be jokesters, strange animals, or vague shapes and forms which evade communication and change constantly. These generally represent resistances from the client's subconscious mind to the process of to the therapist. With time and patience, the "clowns" will gradually fade away and be replaced by more serious characters... usually by real persons whom the client is reluctant to speak to. Here patience and compassion are crucial, because these "clowns" are likely to be frustrating to both therapist and client. Just

keep hanging in there! One good way to deal with this is to have the client speak directly to the therapist. This will allow him to deal directly with the embarrasment and mistrust which may be blocking the process.

Intermediary figures often are the first guides to appear. It could be a deceased, devoted grandmother, or cute puppy dog, the boatman who ferries the group across the water. They usually have valuable help to give, but make it clear to the client that their role is one of intermediary, a guide who will take the client to the real guide. They elicit the client's trust by presenting him with familiar, non-threatening images and friendships. Intermediaries are a common, but by no means universal, experience.

The Inner Guides - Finally, on the other side of the ocean, on top of the mountain, or just along the path, the true "guides" appear. Usually one experiences a sense of heightened awareness, excitement and bliss in the presence of these beings which words cannot describe. They emanate love, acceptance, bliss, from every pore, and they feel immediately like old friends. Here is the general procedure for getting to know the guides:

1) Describe the guide. Does she feel good? Ask if she is a guide for you.
2) Does she have a message?
3) Do you have a question or request for her? What is her answer?

There are three ways by which we may summon the guides again (with or without the help of an alchemist). These are: a name, a gift, a song. So, we then ask:

4) Can you give Client a name by which he may summon you whenever he wishes?
5) Do you wish to give Client a gift by which he may summon you whenever he wishes? Where on his body does this gift belong? (forehead, tummy, heart, etc.)
6) Do you have a song for Client by which he may summon you?

Often, the name will come on the first meeting. Weeks or months may be required before the song comes through. Stage seven is the most advanced process and should be used only sparingly. It's called:

7) Identification: Would you like to invite this guide into your body? (Yes) Now, just imagine the guide coming into your body. Breathe very deeply, keep your energy up. Imagine your body becoming hers. Feel her inside you.

If this Identification is done correctly, with a True Guide, the client will experience extremely heightened awareness, spontaneous trembling, heat, and electricity in the body, intense tears and laughter, and an almost overpowering ecstasy. In

this state, such abilities as clairvoyance, laying-on-of-hands healing, and telpathy, become very easy. This state cannot be held for long, at first, however, without burning out the nervous system with the extremely high vibration of the guide. Practice, of course, will allow one to maintain this state comfortably for longer and longer periods.

The purpose of this process is the same as that of making love - to gain an intense, exciting, and incredibly healing experience of intimacy and bonding with the guide. It is the quickest way I know to clear the auric field and awaken healing and creative abilities.

It is crucial to remember that the job of an Alchemist is not to hook clients on herself or her process, but to work with the client to establish a good working relationship with the inner guides. As soon as possible, the therapist should hand over the process to the inner guides to complete.

For example, here is an advanced client working with me:

C: Here comes a figure with white robes. A man.
T: How does he feel?
C: I don't know. I'm a little scared.
T: Does your guide have any information about this man?
C: Yes. She says "it's my father in disguise."

See how much time was saved by the therapist's reliance on the client's own inner guides, rather than the elaborate guesswork required in the early weeks of therapy. This client will soon be able to work directly with his guides without any regular dependence on the therapist. Alchemy thus assures that the client will never remain dependent on the therapist, or maintain a "transference" relationship with the therapist. After all, I don't have to play my client's "father" since I'm involved in leading the client to her own inner father!

Finally, let me mention one (of several dozen) techniques for getting in touch with more serious blocks in the energy field. If a person doesn't seem to respond to the process because of a particular blocked chakra, I instruct the client to enter the blocked chakra as if it were a room. What, or who, is in the room? How does the room feel? Within will be key objects and people to whom the client must relate in order to clear the energy of the chakra. Then the room can be transformed by filling it with light or transforming a dusty bedroom into a glorious temple. Imagery should be of the client's own choosing, of course. The same technique can be used for a physically painful area of the body. "Enter the pained area. Visualize it as a room. Now enter it. What do you see there?"

Clairvoyant Skills. The most important training for an Alchemist is psychic training, because there are always those clients who say "I can't see anything. Who is here? What is going on?" While it is never the therapist's place to give unsolicited information, her clairvoyant abilities will come in handy in tough situations. My aim in doing Alchemy is, as much as possible, to enter into the client's trance, and watch the procedures with the client as much as possible, giving assistance and validation when necessary.

Example:

C: I'm seeing a woman...she is...I can't believe this...is this just my imagination?
T: Long, dark hair?
C: Yes...how did you know?
T: I see her. She is there.
C: She's saying something about...what is she saying?
T: About trust?
C: Yes! She says "You have to trust me."

Notice that the clairvoyant uses the minimal amount of feedback necessary to keep the client trusting and moving. If a therapist's guess conflicts with the client's information, it should be immediately abandoned.

Summary:

The Alchemy Process is based on four basic procedures:

- Completing communications with real people, cutting neurotic cords and attachments, establishing harmony in relationships.
- Re-living and changing incidents from the past which have caused energy blockages, in order to restore the individual's power, love, and creativity.
- Contacting and nurturing the inner child.
- Contacting Inner Guides, who can provide nurturance, power, love, and knowledge directly from the Higher Self, and who soon take over the process from the therapist so the client becomes a self-motivated and independent person.

In the light of the Radiant One,

David Quigley

David Quigley

Inquiries welcomed about our Apprenticeship Training Program.
For more information, call or write: